The Cheerful Letter

EVERY PLACE A CHURCH; EVERY DAY THE LORD'S DAY; ALL EVENTS BLESSINGS; ALL JOY THANKSGIVING; AND ALL NATURE AND LIFE FULL OF GOD.—*James Freeman Clarke.*

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CONTENTS OF NO. 4.

NIGHT AND DEATH 37
PRAYER 37
THE STILL HOUR 39
THE BIBLE CLASS 40
THE BOOK AND MAGAZINE CLUB 42
THE MOTHERS' COUNCIL 47
IMPORTANT NOTICES 48

NIGHT AND DEATH.

Mysterious Night! when our first parent knew
Thee from report divine, and heard thy name,
Did he not tremble for this lovely frame,—
This glorious canopy of light and blue?
Yet 'neath a curtain of translucent dew,
Bathed in the rays of the great setting flame,
Hesperus with the host of heaven came;
And, lo! creation widened in man's view.
Who could have thought such darkness lay concealed
Within thy beams, O Sun! or who could find,
While fly and leaf and insect stood revealed,
That to such countless orbs thou madest us blind?
Why do we, then, shun Death with anxious strife?
If Light can thus deceive, wherefore not Life?
—*Joseph Blanco White*, 1775–1841.

It is impossible that anything so natural, so necessary, and so universal as death should ever have been designed by Providence as an evil to mankind.—*Swift.*

PRAYER.

But one thing is clear,—that, whenever we attempt to approach God at all, we must do so with all the earnestness which is at our own command; nay, with more than we can actually *command*,—with all that we can *obtain* from God, who, if we ask him, will ever help to prepare his own sacrifice, and who does, in fact, aid every prayer ere he accepts it.

Second, the will struggling to obey in all things the law of God is the grand condition on which earnest prayer becomes (so far as we may judge) acceptable to our Maker. Prayers that God will make us better are utterly nugatory, unless we resolve while offering them to do *all* we can to become so. A single sin, however apparently trifling, however hidden in some obscure corner of our consciousness,—a sin *which we do not intend to renounce*,—is enough to render real prayer impracticable. Often and often, doubtless, we have all found this,—found that we went on perhaps for many long days, unable to send forth any aspiration with a chance of being heard on high. But, if we turned inward, and with severe scrutiny sought out the offending act or sentiment which caused our spiritual paralysis,—if, having found it, we deliberately resolved, with the whole power of our wills, "This sin shall be done *never* more,"—how marvellously did that one effort thrust back the bolt which had barred to us the gate of heaven, how instantly did we find that we could now "knock and it should be immediately opened" to us! As I have said, the *smallest* sin is enough: the discord of a single string among all the thousand in our nature will destroy the harmony which prayer requires between our wills and that of God. Not till every cord

is attuned to the fullest unison with that eternal right wherewith God's voice makes the universe resound can we hear in our souls that awful and mysterious music. A course of action not wholly upright or honorable, feelings not entirely kind and loving, habits not spotlessly chaste and temperate,—any of these are impassable obstacles. We must thrust them aside, or give up prayer till God's loving severity forces us to renounce them. If we know of a kind act which we might, but do not intend to perform,—if we be aware that our moral health requires the abandonment of some pleasure which yet we do not intend to abandon,—here is cause enough for the loss of all spiritual power. In a very striking manner the same truth holds good with respect to our irascible passions. It is actually impossible to "offer our gift at the altar," while "our brother hath aught against us." Even one resentful (though perhaps not at all *revengeful*) feeling will rise up and stand an angel of wrath across our path; nor can we ever pass by till we have turned back in heart to perfect love and charity toward him who hath trespassed against us. I know this seems an exaggeration; but, if there be one truth of religious experience more clear than another, I believe it is this very one. I would appeal to my reader's own consciousness whether it be not as I have said. The lesson is no mere corollary from broader doctrines concerning prayer, and credible only on that account. Many a human soul has felt it,—clearly, unmistakably felt it. We are injured or insulted, and natural angry feelings arise.

We try to pray as usual; and, though we have borne our injury without attempt at or intention of retaliation, yet our words are all driven back on us: we cannot pray. By and by, perhaps, we try a little to check and modify our sentiment of anger. We say to ourselves that we will forgive the offender,—act toward him as if nothing had happened. But this does not go to the root of the matter. We still feel a thorough *aversion* to our enemy. We wish secretly that we might never see him again; and as to grasping his hand, if that be necessary, why, we will do it, but we would infinitely rather be convinced it was not right or required of us. Again, in this mood we try to pray. It may not be. Unaccountable as it then may seem to us, whole weeks and months may go by, all our other duties be performed as usual, the affair itself fade in comparative obscurity among our passions; but still true prayer is denied us, even when we seek it anxiously. At last, some good influence coming from God, perhaps through the softening effects of time, perhaps through some act of our enemy, perhaps through more immediate intuition of duty, opens our eyes to the nature of the feelings we have so long indulged; and true human love and kindness flow into our souls once more. If the offence has really been a great one, we pity the offender with God-like pity, and desire for his repentance and restoration. If it has been merely some half-meant and trifling trespass which we have magnified into such mortal affront, we are too much ashamed of our senseless exaggeration of its importance to attach any more blame to the trespasser. Now, again, we seek to pray; and we do pray,—our first prayer perhaps a blessing on the head of him who has "despitefully used us." At last the fire has kindled; and God says to us once more, "Ye shall speak, and I will answer."

It would seem that this fact indicates the existence of a law of spirit explanatory of a large number of religious phenomena. The peculiar connection between human charity and divine communion points out necessarily the mild, forgiving hearts which overflow with pure natural affection and loving-kindness to be the recipients of the largest share of God's grace. Thus vast intellectual power, giving a man apparently great capacity for all high gifts and even noble moral strength, displaying itself in stern self-control and the scrupulous discharge of external social duties,—all these frequently fail to bring to their possessor the spiritual privileges shared by humbler but more tender souls. It is not the marble-palace mind of the philosopher which God will visit so often as the lowly heart which lies sheltered from the storms of passion, and all trailed over by the fragrant blossoms of sweet human affections.

But it will perhaps be urged, "This entire harmony of the will of man with that of God is the *result* of prayer: it is what prayer is intended to *obtain*, therefore it cannot be the necessary *preparation* for it." It is very

difficult to find language which shall discriminate the mysterious interaction of the parts of our nature which concern this problem. The true will of man is always irrevocably righteous, and by its nature self-legislative of the whole law. Sin is the inaction of this will, whereby it permits the blind instincts of the lower nature to lead us to feel or act contrary to the law.

Now, of course, at the moment of prayer this will may be in one or other of the various states of activity or inaction. Viewing the series of duties laid out before us, it may be ready and resolved to coerce the lower nature into the observance of *some* of them; while, with regard to others, the powerful desires of its antagonist are ready to outweigh the feeble resistance it is prepared to make. The prerequisite of prayer I believe to be this,—that the will should in all points of duty be in full *activity*. It need not necessarily have actually *vanquished* the opposing desire, but it must be in vigorous *combat* with it. In this already commenced and earnest *contest* it calls to God to add to its natural strength by a fresh inflowing of Divine Spirit; and the prayer possesses all the conditions which insure success. But if there be no contest, no attempt on the part of our will to assert its *own* strength, then it is utterly idle to ask for that of God. It would be against all the laws of his government of souls that he should give it to us. So true is all this that, if we are so happy at any time as to know no duty which we are not fully prepared to perform, prayer instinctively turns to the request for fresh light to see better our duties in the future, or more imperfections to repent in the present.

This, then, even the perfect attuning of our wills to the will of God, is "devotion." It is the *giving* to God all our desires, regrets, aspirations, labors. It is the resolution to obey God's law in the future; the resignation to all God's past or present chastisements; the absolute, full, and joyous concord of our whole souls with the entire scheme of his providence for ourselves and for all men, in this life and through eternity. This is *prayer*,—prayer at its culmination and zenith, the highest glory and the highest joy of a created soul.— *Frances Power Cobbe, in Religious Duty.*

THE STILL HOUR.

"OH, WORSHIP THE LORD IN THE BEAUTY OF HOLINESS."

How, Lord, shall vows of ours be sweet?
Oh, how should souls immortal meet?
How lose themselves in heaven awhile?
How win thine own eternal smile?

Come beautiful, as souls should be!
Come beautiful for God to see!
Come holy-fair, come heavenly-bright,
And give the All-seeing Eye delight!

Come, souls! thus glorious soar and sing;
The Lord's own beauty with you bring!
Ye merciful! from you how sweet
The service of the mercy-seat!

Ye upright! be not faint of tongue;
The faithful Lord will love your song.
O pure of heart, how meetly ye
Aspire to praise his purity!

Ye loving, of large souls and free,
Whose hours run on forgivingly!
You chief the God of Love will hear,—
Your own the incessant pardoner!

Yet better songs, ye godly, raise!
More nobly live, more sweetly praise!
Till heaven's high, endless strains express
The height of heavenly holiness.

—*T. H. Gill.*

Next comes the clause, "who art in heaven." If we understand by heaven a distant place or a wholly superior condition, if we think of it as far above us and far away from our common life, this would tend to separate us again from God. But, according to Jesus, heaven is always close at hand, and the kingdom of heaven is near by. *Heaven is love;* and, when we love, we are with God, and God is with us. The apostle John says, "He who dwells in love dwells in God, and God in him." Jesus says, "Blessed are the pure in heart; for they shall see God." The heaven where God is is close by, and we may enter it at any moment by the open door of a child's love. The New Testament speaks of our sitting in heavenly places, even now, with Jesus. It is also said that "no man hath ascended into heaven but he that came down from heaven, even the Son of Man who *is in* heaven." This teaches us two facts,—one, that Jesus, when he came down

from heaven, was still in heaven, just as a thought which comes out from our mind and is spoken to others still remains *in* the mind. Jesus, therefore, was in heaven all the time that he was on the earth; for he was in communion with God and with divine love. The other thought in this passage seems to be that no one can ascend into heaven except he have heaven within himself, as Jesus had. So Wordsworth says of the little child that it comes out of heaven, which is its natural home, though the world about it tends continually to make it forget the "imperial palace whence it came."

God is in heaven, but heaven is around us as well as above us; and, therefore, we can be with him at any moment. Yet he is not only with us, but also above us; and we need to lift up our hearts in reverence when we think of him. Therefore, Jesus added to his prayer the clause, "Hallowed be thy name." We are thus reminded of the holiness, the purity, and the perfection of the heavenly Father. Thus our communion with him, though full of trust and confidence, is also filled with reverence and what the Scripture calls "godly fear." This does not mean being afraid, but rather love tempered with awe. This reverence is that which lifts the soul to a higher plane, enables us to catch a glimpse of the supreme goodness, purifies the passions, corrects selfish desires, and brings us into the spirit of Jesus. Reverence for supreme wisdom makes us patient in trial, makes us trust where we cannot understand. Looking up to a supreme goodness tends to fill the heart with the love of goodness, and enlarges the soul, so that it shall not be controlled by any small egotism or petty vanity; and it keeps us in relation with the divine truth and perfect duty.—*James Freeman Clarke, "The Lord's Prayer."*

THE BIBLE CLASS.

"THE SERMON ON THE MOUNT" IN LUKE.

We will now consider some passages in which the "Sermon" in Luke differs from the one in Matthew. In Matthew's report the first words are, "*Blessed are the poor in spirit*"; in Luke's, "*Blessed are* YE *poor.*"

The YE is here emphasized, because this passage is frequently misquoted. Even in the writings of students we find it given thus, "*Blessed are the poor,*"—a great difference.

In the one case Christ is addressing his own disciples; and the meaning seems to be "You, to whom I speak, are blessed (though poor); for you have the great blessing of helping me in this glorious work, of bringing in the kingdom of God upon earth."

In the other he would be alluding to a class, all "the poor" everywhere.

It should be observed here that the word "poor" is not, as used in the Bible, restricted to the meaning poor in regard to money or the possession of worldly goods. It means the suffering and unhappy; those afflicted in any way. (See Edersheim.)

We ourselves retain this meaning, in some uses of the word. If we hear of any one who is in great trouble, we say "poor man," "poor woman." "Poor fellow" is the common address to a dog, with a sort of half-conscious pity for the gentle, loving creature's limitations and the wistful pathos of his seeking eyes. But in English, at least, used as a noun, "the poor" has lost this meaning, and is restricted to those who suffer poverty in regard to money and worldly possessions. May we not suppose, therefore, that it is an error to infer that Jesus pronounced an especial blessing on poverty (in our sense) as such, especially as he did not use the words usually quoted?

"Blessed are ye that hunger now; for ye shall be filled.

"Blessed are ye that weep now; for ye shall laugh."

The blessings on the "poor in spirit," the "meek," the "merciful," the "pure in heart," the "peacemakers," are only in the sermon reported by Matthew. But there is some likeness between the two blessings in Luke just quoted and the expressions in Matthew.

"Blessed are they that mourn; for they shall be comforted."

"Blessed are they that hunger and thirst after righteousness; for they shall be filled."

We leave the study of these passages to those who are able to follow out an interesting comparison. Observe, however, that the *third* person is always used in Matthew and the *second* person in Luke (in the Beatitudes).

There is only one exception.

"Blessed are YE when men shall reproach you and persecute you," etc. (Matthew). The passage in Luke is to almost exactly the same effect.

A striking difference is in the *"woes"* which in Luke follow immediately after the blessings. There is nothing equivalent to these in Matthew.

It is customary to characterize these "woes" as "denunciations"; but there seems no sufficient reason for so doing. In the German New Testament the expression is exactly the same,—*"wehe euch."* Now, whenever this expression is translated from German into English, it is translated as an expression of pity and compassion. *"Alas* for you" would be the common rendering. Moreover, there is one passage common to all three Synoptics, where Jesus is reported as using this expression, where it is *impossible* that it should be a denunciation, and as impossible that it should be anything but an expression of tender compassion. (Matt. xxiv. 19, Mark xiii. 17, Luke xxi. 23.) The sense, therefore, of the so-called denunciations would probably be better understood by reading: *"Alas* for you that are rich! for you have received your consolation. Alas for you that are full now, for you shall hunger."

It is a passage to be classed with such expressions as these: "Ye will not come unto me, that ye may have life"; "Whosoever would save his life shall lose it." The mournful expression of the disappointment of the generous spirit, which had the most precious gifts in the world to offer,—a better knowledge of God, the blessing of the sense of pardoned sin, given freely for love's sake, the opportunity to work as Christ's apostles, and carry these blessings to others, and thus to share the privilege of helping to bring the kingdom of heaven down to earth,—all this opportunity thrown aside or carelessly passed by. Alas, alas! for those blinded ones! When their eyes were at length opened, their sorrow would be great indeed.

Jesus foresaw all the trials, sufferings, and persecutions which were to be encountered by his apostles. He saw that they must have a *great* hope and faith to bear them through. If we go into battle tired and discouraged, we are prepared for failure beforehand.

The next passage is the one which, in Matthew, begins, "Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy; but I say unto you, Love your enemies," etc.

In Luke it begins directly, "But I say unto you which hear, Love your enemies."

In Matthew the "Gentiles" and "publicans" are spoken of here. In Luke it is "sinners" ("even sinners do the same"). Matthew says, "Ye therefore shall be perfect, as your heavenly Father is perfect." Luke, "Be ye merciful, even as your Father is merciful." Luke also gives us here the beautiful saying, "But love your enemies" (repeating the opening phrase), "and do them good, and lend, *never despairing*" (or "despairing of no man," marginal note, Revised Version).

In the last lesson we touched upon this saying of Jesus. But the Sermon on the Mount is an inexhaustible mine of treasures, and we must call attention to one or two more points before leaving this subject. There is, besides the universal truth, a special application. The full force of the teaching of Jesus cannot be felt without calling to our help the historic background, the factors making up the political situation.

All through Judea men were nursing the bitter feelings of revenge and hatred toward the Romans, and preparing the nation for open rebellion.

Jesus saw that this would lead to certain defeat and to the crushing of the Jewish nation. But there was still a hope. If he could persuade the Jews to accept him as their leader, and rise to the height to which he desired to lift them, if, instead of making it their object merely to conquer the Romans and so gratify their revenge, he could fill them with his own hopes and aims, the result would be the peaceful conquest of the whole world by love and faith. His great desire was to offer to the world a higher, purer form of religion. And this could be done; for the conquests of Rome had brought all the nations of the earth together under one government, and in every part of this great empire the Jews were gaining influence, and especially in Rome.* The more thoughtful Greeks and Romans were already interested in a religion purer and higher than any they had known, one which influenced the daily life, and required

* See "Judaism in Rome," Huidekoper.

of its votaries not only reverence toward God, but justice toward man. But, unless Jesus were able to overcome the hatred of the Jews for the Romans, an insuperable obstacle would remain. Hence the earnestness of his teaching in regard to love and forgiveness. In no other way could the great end be reached. Religious exclusiveness and resentment toward foreign conquerors,— to overcome these was all-important; and he made it his primary object.

Luke seems to have understood the pervading, central idea of Jesus better than the other Synoptics. Matthew and Mark report without understanding, like children living near a man of great intellect and exceptional character, who tell anecdotes without seeing the bearing of what they relate, and are half-dazzled as by a brilliant light.

Luke saw more clearly. He seems to have been less embarrassed by Judaistic prejudice; and to him we owe the parables of the Good Samaritan and of the Prodigal Son; of the Pharisee and the publican; of Dives and Lazarus; the rejection of Jesus at Nazareth; the story of the woman "which was a sinner" anointing the feet of Jesus; the account of Zaccheus, the publican; the visit to Mary and Martha. In these we find a common element.

"They all refer to the universal love of God for Jew and Gentile, Samaritan and publican, the good man and the sinner." The people at Nazareth were indignant with Jesus because he intimated that he had a mission to the Gentiles. The publican, as odious to the Jews as an apostate, who made himself the servant of the hated Romans to collect taxes from his own people, is preferred to the virtuous Pharisee, —the type of Jewish morality. The story of Dives and Lazarus alludes plainly to the Jews and Gentiles. Dives is the Jew, rich in the knowledge of God's truth and in the favor of Jehovah. Lazarus is the poor Gentile, left outside of the Jewish gateway. Because the Jews neglected the Gentiles, and despised them, the Jews would be rejected, and the Gentiles taken to Abraham's bosom. In the parable of the Good Samaritan Jesus selects one of a nation odious to his hearers as a type of the highest goodness; and in the story of the Prodigal Son he teaches the sublime doctrine of the joy in heaven over the returning sinner. All this is in accordance with the central idea of Paul,—that the great motive power of Christian goodness is faith in the universal Fatherhood, in the divine tenderness manifested by God to all his children." *

The friendship of Paul with Luke, and the influence which Luke may have had over Paul, is another deeply interesting side of this subject. That Luke repeated to Paul the "sermon," passages from which we have been considering, is highly probable. The teaching appears to have remained in Paul's mind, and here and there in his Epistles are phrases which seem to allude to it,—such phrases, for instance, as the following:—

"As sorrowful, yet always rejoicing"; "As poor, yet making many rich"; "If thine enemy hunger, feed him"; "Now ye are full, now ye are rich"; "We both hunger and thirst, and are naked, and are buffeted"; "Being reviled, we bless; being persecuted, we suffer it"; "There is utterly a fault among you, because ye go to law with one another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?" "Charity beareth all things, believeth all things, *hopeth* all things,† . . . endureth all things."

We must leave here this too interesting theme.

L. F. C.

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* "The Mind of Christ," James Freeman Clarke.

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"The Reader's Guide to English History" (pamphlet); Montgomery's "American History"; "Little Folks' History of England"; "Stories from English History"; "Cæsar's Invasion of Britain"; Freeman's "History of Europe," primer; Anderson's "History of France"; "Landmarks of the History of Greece"; Creighton's "History of Rome," primer; Fyffe's "History of Greece," primer.

Languages.

Otto's "French Reader"; "French Pronouncing Grammar for Young Students"; Noeroth's "Easy French Method"; "Andromaque," Racine; "Les Vacances," par la Comtesse de Ségur; "Chefs-d'Oeuvre de Pierre Corneille"; Chardenal's "Second French Course"; "Lectures Faciles et Amusantes et Récitations"; "A, B, C, du Style et de la Composition"; "Aventures de L'Anon Baudinet"; "Le Luthier de Crémone," Coppée; "Phèdre," Tragédie, Racine; "Cinq-Mars, ou une Conjuration sous Louis XIII."; "La Prose," Albert; "La Poésie," Albert; "Memoires de Canler," Sureté; "Le Voyage de Monsieur Perrichon," Comédie; "Le Cid," Tragédie, Corneille; "La Fille de Roland," Drame; "Esther," Tragédie, Racine; "Un Mariage d'Amour"; "Hernani," Hugo; "Contes Biographiques," Foa; "Petit Course de Versions," exercises for translating English into French; "Beginner's French Reader"; "Anecdotes, Historiques et Littéraires"; Collot's "French Anecdotes and Questions"; "Littérature Française, Moyen Age, Renaissance, XVII. Siècle"; "Littérature Française, Moyen Age, Renaissance, XVIII. Siècle"; "Abrégé de Grammaire Italienne"; Mrs. Barbauld's "Lessons for Children translating into French"; "Grammaire Française"; French Dictionary; "Petite Grammaire Lexicologique du Premier Age"; "Grammar of the Spanish Language"; "Elementary Spanish Reader"; "Spanish Grammar," Bachi; "Exercises for Writing German"; "Die Journalisten," Lustspiel, Freytag; Hurst's "Kleine praktische Sprachdenklehre"; "Practical Grammar of the German Language"; "Hand-book of German Literature"; Schiller's "Das Lied von der Glocke"; "Parabeln," von Fr. A. Krummacher; "Höher als der Kirche"; "Bilderbuch ohne Bilder," Andersen; Allen's "Latin Grammar"; Bennett's "Second Latin Writer"; Jones's "Exercises in Latin Prose Composition"; "Xenophontis Institutes Cyri"; Xenophon's "Anabasis"; Andrews's "Latin English Lexicon"; Leighton's "Latin Lessons"; "Italian Grammar"; "Vesta e Vestali, Guida popolare alle odi-

erne Scoperte"; Otto's "Italian Grammar"; Sophocles's "Greek Exercises."

Miscellaneous.

"A Residence in Algeria"; "Travels and Discoveries in North and Central Africa"; Loomis's "Meteorology"; "A Primer of Art"; "Theory of Teaching, Practical Illustrations"; "The Influence of Emerson"; Gray's "Botany for Young People"; Symonds's "Essays, Speculative and Suggestive" (2 vols.); "Webster and Hayne's Speeches"; "Metaphysics, or the Philosophy of Consciousness"; "Art of Singing"; "Vice Versa, or a Lesson to Fathers"; "Palestine and the Hebrew People"; "The School of Christ, or Christianity viewed in its Leading Aspects"; Lieut. Gen. Grant's "Report Union Army"; "Hints for Sketching in Water Colors from Nature"; "First, Second, and Fifth Natural History Readers"; "Elementary Physical Experiments" (descriptional list); Fownes's "Chemistry for Students"; "Text Book of Phonography"; "American Infant School Singing Book"; Paul Preston's "Book of Gymnastics"; "Electricity and Magnetism"; "The Geology Story briefly told," Dana; Geikie's "Geology Primer"; Charles Kingsley's "Poems"; Bryant's "Poetical Works"; Wordsworth's "Early Poems"; Herrick's "Poems."

I have had so many requests for "Queechy" that, having only one copy, I feared many would be disappointed. I have therefore procured one more copy which I will *lend*. Each person who asked for "Queechy" will receive it, in turn. I will enclose stamps with it for return to me. Those who are able to pay postage may do so, and the stamps enclosed and returned to me will then go to the next reader. Return in a week, if possible; if not, in two weeks. Address Miss L. Freeman Clarke, Magnolia, Mass., until October 1, after October 1, Jamaica Plain, Mass.

Miss L. Freeman Clarke, Magnolia, Mass., offers "The Lady of the Lake" (cloth); Macaulay's "Lays of Ancient Rome" (paper); "Selections from Browning" (paper) (the last two are offered to individuals, not libraries, young people preferred); "Life and Letters of Fredrika Bremer"; "Anti-slavery Days," James Freeman Clarke (several copies).

REQUESTS.

READ DIRECTIONS AT BEGINNING OF BOOK CLUB BEFORE WRITING.

We are sorry to state that our Book Club secretary, Mrs. Hallett, has been obliged to give up the work for the next few months. Until farther notice requests (as well as offers) may be sent to MRS W. B. NICHOLS, 3 WEBSTER STREET, ALLSTON, MASS., *who has kindly taken Mrs. Hallett's place for the summer.*

Libraries.

Standing requests for libraries from:—

Rev. George H. Taylor, Rocky Ford, Colorado;

Mrs. O. A. Langston, Sidney, Comanche County, Texas;

Mrs. C. S. Stowell, Magnolia, Boulder County, Colorado;

Mr. Davis M'Carn, Anamosa, Iowa;

Mrs. D. Jayne, Cayuta, Schuyler County, New York;

Mrs. Emma Miner, Lisbon, New Hampshire;

Stephen D. Rhoden, La Pine, Crenshaw County, Alabama;

Mrs. Isadore E. Rice, Oakland, Oregon.

Mrs. Stowell, Mrs. Jayne, and Mrs. Miner all need children's books, Mrs. Stowell also asks for books for a mining population (many are educated people). Mr. Graves asks for a Sunday-school and parish library, Mr. Rhoden for an industrial school for colored children.

(If any address is omitted that should be in this list of standing requests, we shall be glad to insert it in the next number.)

Books for the Anamosa Church Library, formerly sent to Rev. Charles Graves, may now be sent to Mr. Davis M'Carn, Anamosa, Iowa.

The Sidney Library is the Bibb Library, moved three miles to a somewhat better situation.

Mrs. Rice teaches in a Sunday-school in a lonely region where there is no library, and would be glad to have books interesting to boys.

Should any one have a book or books treating of the growth or origin of religion or religions, I should be glad to give an address where such works will be studied and valued. Write to Miss L. Freeman Clarke, Magnolia, Mass.

N.B.—"Ten Great Religions" has been sent.

Will any one who has copies of any works by Holmes or by Bryant kindly send a line to the editor, who will give the address of a place where they will be valued and useful? Write to Miss L. Freeman Clarke, Magnolia, Mass.

My heart goes out to the many poor, hungry people of the Cherokee Strip, Oklahoma; and so I hope you will remember our pioneer Sunday-school there. Books may be sent to Mrs. Cora Davis, Compton, Oklahoma, at whose residence the Sunday-school is held. There is no church or school-house as yet. The Sunday-school began a year ago under many difficulties, but has been well attended by both children and adults, although they have not been able to procure much literature. Good reading would be greatly appreciated and do much good there, also scrap pictures or scrap books for the little ones. Mrs. Lizzie Smith, Hayden, Indian Territory. (Reference sent.)

Miss Bettie Ferguson, Latham, Baldwin County, Alabama, would like the "Life of Elizabeth Prentiss."

Dear Cheerful Letter Friends,—I am living in a very quiet country neighborhood in Virginia, and am not able to take magazines or buy books.

I would be extremely grateful for *Harper's Magazine*, the *Century*, or any novels, as "Ben-Hur," "The Heir of Redclyffe," "Stepping Heavenward," or Mrs. Terhune's Common Sense Cook Book would be very acceptable, also any child's book would be gladly received, as I have a little grandson.

I have some old books and magazines, which I would gladly send to any one furnishing postage. Mrs. Laura C. Wilson, Pamplin City, Virginia.

Miss Fanny Adams, Grady, Polk County, Georgia, would like a history of France and one of England.

I should be very glad to receive reading matter of all kinds. I live on a claim in the Cherokee Strip, a lonely place, with but little chance of recreation. I depend mainly upon reading, which it is difficult to procure. Not I alone, but many others, would be benefited by what I would receive. I have sent requests to *The Cheerful Letter* twice before, which met with but little response, perhaps because I am so far away. I hope the third time may prove more successful. I should be glad to receive a McGuffey's Third Reader for my boy. Mrs. Catherine Murray, Perry, Oklahoma.

Mrs. Anna Teague, Empire, Christian County, Kentucky, wishes to thank all who have so kindly sent her reading. She especially desires children's stories.

Mrs. Elizabeth Moore, Crofton, Christian County, Kentucky, will be very thankful for any reading matter.

Miss D. D. Dunlop, State Hospital, Tewksbury, Mass., asks for the *Outlook*.

Mrs. Fannie Jenkins, Fleming, Colorado, asks for a "First Reader."

We live fifteen miles from a library, two miles from a post-office. We do not have any church to attend; and, not being able to buy books or take any papers, you who have them cannot know how lonesome it is. The people around us are all poor farmers; and, if we could have any kind of reading, it would go until worn out. I have three children, and would be glad of reading for them also. Mrs. Sarah M. Jacob, Belfort, N.Y.

I am a shut-in for more than twenty-five years. Have not walked a step in eight years. My hands are badly crippled, every finger twisted out of shape, all caused by rheumatism. Would be very glad to get some books. If you could send me "Ships that pass in the Night" and "Robert Elsmere," I would be very thankful. Am not able to buy books, cannot earn anything to speak of, and have no one to pay anything for me. Would like any of Rosa N. Carey's works except "Uncle Max" and "Heriot's Choice." Christie Gabrielson, Fact, Clay County, Kansas.

Mrs. James Newcomb, Sayers, Bexar County, Texas, would be grateful for "A Window in Thrums" and "Outre-Mer."

Miner Booth, Holliston, Mass., asks for "Blessed be Drudgery."

M. M. Jordan, Ingraham, Clay County, Illinois, is very fond of reading, but not able to buy. Novels and history preferred.

Alice Hastings, Sanco, Coke County, Texas, asks for reading for herself and father.

Mrs. A. R. McCorkel, Huntley, Nebraska, would be glad of reading for herself and children, five boys and two girls.

The editor would be glad to receive from those who do not keep *The Cheerful Letter* a few copies of the following numbers: July, 1892, October, 1892, November, 1892, February, 1893, April, 1893, September, 1893, October, 1893. They may be sent to Miss L. Freeman Clarke, Magnolia, Mass.

Will any one who has heard lately from Mrs. Harriet Clarno, Hermann, Lane County, Oregon, be kind enough to send information of her to the editor? Address Miss L. Freeman Clarke, Magnolia, Mass.

Several requests for books have been postponed on account of having been sent to the editor, not to the Book Club.

Letters asking for other things than books, or offering articles for sale, are omitted altogether.

THE MOTHERS' COUNCIL.

TWO THOUGHTS.

My thought on restless pinions strayed
Returns to find its nest forlorn,
Its rapture by unrest betrayed,
Its calm by work-day worry worn.

My thought that dwells in lowly-wise
Upon the daily toil and plod
From out life's tangle lifts my eyes
Unto the very face of God.

—*Edith Willis Linn.*

Glenora, Yates County, N.Y.

FOR BUSY MOTHERS.

No. 4.

A Hint for Sunday.

If the child has blocks, it is well. If not, do not be discouraged. Take matches. Let the children build a big tower. It may be rude in structure, but never mind.

Tell them how people once all used the same language, and go on until it comes to where God confounded the tongues, then by a careless move topple over the tower. So with the sacrifice of Isaac, let them build the altar. You will see how they will like to play Bible stories. For my children I take history as often as Bible stories. If the children have a few clean stones, and build a wall, let them try to make a sheepfold. Get the idea of what you want into their heads, and see how readily they assimilate it.

You will think of some things that your early training leads you to put from you until Monday or Tuesday. But, whatever you do, mothers, do not teach your children in such a way that they will be bigoted. Let the idea of God, the All-Father, pervade all you say, and the universal brotherhood of all people be the best of their education.

THE EDITOR'S CORNER.

We are sorry to hear of the death of one of our friends and correspondents, Mrs. Ida A. Junkins, York Corner, Maine. She died on the 2d of July.

One of her Cheerful Letter Exchange friends writes us: "Her illness was very distressing. She was unable to lie down, and for thirteen years has been obliged to sit in a chair, where she died. A letter from her son speaks of the pleasure she had derived during these years of suffering from the reading that had been sent to her. She passed it on to others, and her cheerfulness and thoughtfulness of others continued to the last."

If subscriptions are sent by mail, send by postal money order, when possible. If yours is not a money order office, *register* your letter. If you send silver, *be sure to wrap it* in paper thoroughly. Otherwise it is easily taken out of the envelope. A letter was lately received, from which a silver half-dollar had evidently been abstracted by rubbing the edge of the coin against something hard. A hole in the end of the envelope is thus made.

N.B.—Subscriptions *must* be sent to the treasurer.

The address of Mrs. Dora Rhodes has been changed from Fleming, Colorado, to Cook, Colorado.

The editor has received a copy of some verses with this request, "I am sorry to trouble you, but will you please print this *soon*."

We seldom print verses sent us, preferring to make our own selection.

IMPORTANT NOTICES.

The personal address of our treasurer will be Miss Louise Howe, Box 21, Nahant, Mass., during the months of July, August, and September. But subscriptions may be addressed to her or left for her at 25 Beacon Street, Boston, Mass., *at any season.*

Please do not send notices of discontinuance nor changes of address to the EDITOR, *but to the* TREASURER, *as above.*

The address of the Editor will be Magnolia, Mass., until October 1.

THE ATTENTION OF ALL READERS OF "THE CHEERFUL LETTER" IS CALLED TO THE FOLLOWING NOTICE: —

It is contrary to the rules of the Cheerful Letter Exchange to allow any one to make use of our paper by addressing letters, asking for money, clothing, or other articles, to those whose names are printed in the paper. This prohibition includes requests to borrow money and the offering of articles for sale. The name of any person who infringes this rule will be dropped from our list; and any one who receives a request of this description is desired by our Executive Committee to return no answer, but to enclose the letter at once to our secretary, Miss Langmaid.

Our Book Club department has grown so large that we shall ask of all who in the future write to us for books to send the name of some minister as a reference,— when possible, the minister of the church to which they belong.

We fear that some of our subscribers have the impression that by subscribing for *The Cheerful Letter* they will be sure to receive books. The Book Club has proved an attractive department of our paper; and many of our subscribers are interested in sending books to those who are unable otherwise to obtain them. But we engage only to keep the Book Club open for offers and requests, and that under certain conditions.

We remind all who send parcels or boxes with books, papers, etc., to correspondents or to libraries, that it is absolutely necessary to write at the same time to the receiver, enclosing the receipt which shows that the express or freight charges on the package have been paid. For want of this precaution, valuable packages have never been received. It is not probable that any of our *Cheerful Letter* friends send packages without prepaying them, but it is a common mistake of the express agents to charge the receiver for a prepaid package.

N.B.—PLEASE READ DIRECTIONS AT BEGINNING OF BOOK CLUB BEFORE WRITING FOR BOOKS.

The editor receives nearly every day notes which should go to the Book Club secretary (Mrs. Hallett), the treasurer (Miss Howe), or the secretary (Miss Langmaid). This greatly and needlessly increases her work. She would therefore request all readers of *The Cheerful Letter before* they address her to be kind enough to READ THE FOLLOWING

DIRECTIONS.

SECRETARY OF CHEERFUL LETTER EXCHANGE, —Miss Bertha Langmaid, 2 Gordon Terrace, Brookline, Mass.

TREASURER OF CHEERFUL LETTER EXCHANGE, —Miss Louise Howe, Box 21, Nahant, Mass., or 25 Beacon Street, Boston, Mass.

EDITOR OF "CHEERFUL LETTER,"—Miss L. Freeman Clarke, Magnolia, Mass.

SECRETARY OF BOOK CLUB OF CHEERFUL LETTER EXCHANGE,—Mrs. W. B. Nichols, 3 Webster Street, Allston, Mass.

Subscriptions and renewals may be sent to the treasurer as above. The subscription is fifty cents a year.

Notice that requests for membership and for correspondents go to Miss Langmaid, our secretary; requests for books and offers of books, to Mrs. Nichols; and to Miss Clarke only articles for insertion in the paper (not Book Club matter). All such material should be written on *one side only* of the paper, and sent by the first of the month *before* that in which it is printed.

Those not able to subscribe for the paper, but desiring to receive it, may do so by writing to Miss Ellen R. Dewson, Quincy, Mass. Please give full name and address. Many of our members take the paper, in order to send it to those who are not able to subscribe for it.

Will all subscribers or receivers of *The Cheerful Letter*, whose copy does not come regularly or comes not correctly addressed, be kind enough to notify Miss Louise Howe, as above.

Send all notices of *changes of address and requests for discontinuance* to Miss Howe. Please do not send these notices to the editor, as it causes delay in the correction.